

Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh



Year 29

July 2024

Issue 1

Cover Page

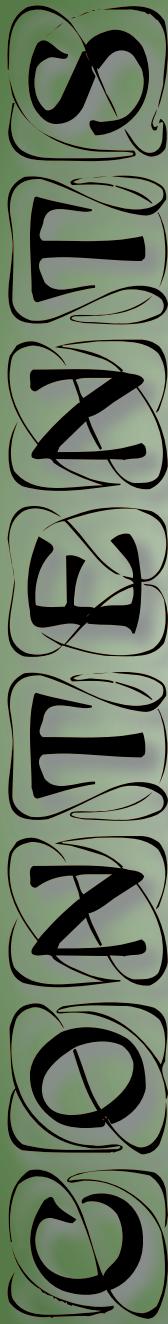


The cover-page of July 2024 edition of Vedanta Sandesh is a very beautiful bird found in the Eastern part of the country called 'Western Hooded Pitta' (*Pitta sordida*).

Western Hooded Pitta has a rather large, rotund body, and proportionately short tail and long legs. They have a green body and a mostly black head with a variable chestnut crown, bright blue wing-coverts, a racially variable (red or black) belly/abdominal patch, and an often large white patch on the primaries. Widespread and beautiful, this jewel of a bird bounces about on the shaded forest floor like a luminous ball, where it can be surprisingly difficult to spot. In the breeding period, which lasts from February to August, they build nests on the ground. They have a stable population.

This awesome photo has been clicked by an avid nature lover Debashis Biswas in the Parmadon Forest of West Bengal in May 2019. Our thanks & Best Wishes to him for the awesome click. This bird is indeed a Vibhooti of God deserving the cover page status in our bird-lovers monthly spiritual e-magazine.

Om Tat Sat.



Vedanta Sandesh

July 2024

1.	About Cover page	2
2.	Publisher's Page	4
3.	Shloka	6-7
4.	Message of P. Guruji	8-19
5.	Drig Drishya Viveka	20-31
6.	The Art of Man Making	32-39
7.	Jivanmukta	40-44
8.	Story Section	45-49
9.	Mission / Ashram News	50-66
10.	Forthcoming Progs	67-68
11.	Internet News	69
12.	Links	70



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Vedanta Sandesh

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गुरुः उवाच
धन्योऽसि कृतकृत्योऽसि।
पावितं ते कुलं तया।
यदविद्या बन्धमुक्त्या
ब्रह्मीभवितुमिच्छसि।

Gurudev replies:

Blessed you are. For you wish to attain the absolute Brahman by freeing yourself from the bondage of ignorance. Indeed, you have fulfilled your life and have glorified your family.

Vivekachoodamani - 52



Message from Poojya Guruji

YOGA IN BHAGWAD GITA



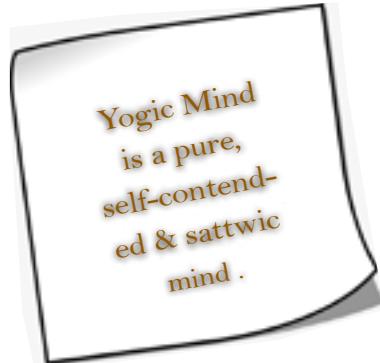
ur Best Wishes to all the practitioners of Yoga all over the world on the 10th anniversary of the 'International Yoga Day'. While Yoga asanas as a package are unique and very helpful for our holistic health management, but the word Yoga is used in far more deeper ways than is generally understood by Yoga-sana practitioners. In Bhagwad Gita, every chapter has been named as some particular Yoga - Gyana Yoga, Bhakti Yoga, Karma

Yoga in Bhagwad Gita

Yoga etc., this itself shows that the masters have a much more subtler meaning in their minds about Yoga. Let us go into the implications of the word Yoga as used in Gita.

Yogic Mind is a Sattwic Mind

The word 'Yoga' is basically used to reveal a particular state of our mind. It refers to a mind which is pure, peaceful, dharmic & highly intelligent, which is ideal for not only our day to day activities, but also for reflecting and exploring the ultimate knowledge of the timeless & transcendental divinity as revealed in the scriptures. This mind is very special, because then alone a Guru can communicate to us what he wishes to. Such



Yoga in Bhagwad Gita

a mind is also referred to as a Sattwic mind, a clean mind, a righteous mind, and also as a mind endowed with Sanyas. All this refer to this unique mind. - sensitive, alert, a selfless mind, which is naturally peaceful and also highly intelligent. Endowed with high IQ & EQ. Yogi is not a Brahma Gyani, but is standing just at its doorsteps. At one place in Gita, Bhagwan says that a person endowed with Yoga shall very effortlessly & easily awake to Brahman as & when revealed by the right teacher. As our physical body definitely affects our mind so Yogasanas definitely help, but the Yoga state of mind is not merely about our physical state but is something much much more.

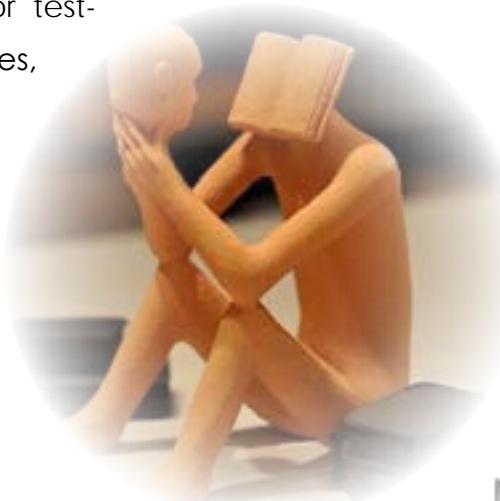
Yoga in Action

In the second chapter Bhagwan tells Arju-



Yoga in Bhagwad Gita

na that 'Yogasthah kuru karmani' - perform every Karma - while abiding in Yoga. He further goes to explain its meaning there itself and says that this needs to be practiced irrespective of the fruits of actions. Whatever your responsibilities, duties & challenges are, we are definitely going to face ups & downs, success & failures, Yoga is to be practiced in the midst of these challenges alone. Without ups & downs this kind of Yoga doesn't make any sense. Mere quietude of mind is not Yoga here. Ups & downs are a necessity to be blessed with this Yoga. Just like big waves are necessary for testing our surfing capabilities, so also we need ups & downs to know whether we are endowed with this quality. If life



Yoga in Bhagwad Gita

is too easy, then you will never know whether you have this capacity or not. Better take up bigger challenges at the earliest and then see the state of your mind within. Do you get anxious, worried or fearful? If yes, then this is where we need to practice this Yoga. Practitioners of this Yoga dont need to go to a quiet & peaceful valleys to practice this Yoga, in fact the very wish to go to a so called 'peaceful place' shows that the mind is not at home in places which are otherwise.

Sraddha brings about Samatva

In the midst of challenges just think why do we get anxious & fearful. Obviously the stakes outside are seen to be of

Ups & Downs are needed to know whether we have an equanimous Mind.



Yoga in Bhagwad Gita

greater importance & significance than our subjective agendas. We are not yet sure that the real truth lies within. The capacity to remain equanimous in all external situations is a proof that this person now has very clear belief that outside world is changing & perishable, while the conscious life principle within alone is the changeless truth which not only experiences but also sustains the changing world outside. It is this sraddha alone which makes the samatva possible in various ups & downs at every level. To the extent we can retain equanimity to that extent our sraddha keeps on getting affirmed. He who has such a sraddha alone shall be able to realize the truth. This is what implies by the famous words of Bhagwan



Yoga in Bhagwad Gita

that 'Sraddhawan labhate Gyanam'.

What are Impurities?

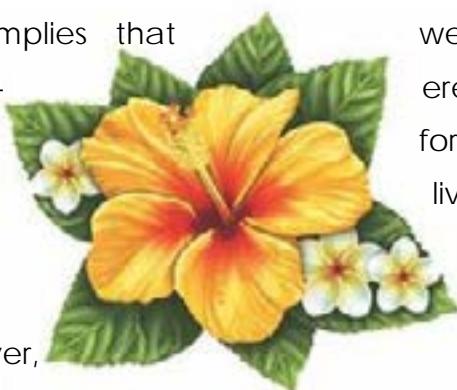
All those who aspire to be a Yogi, (as defined in Bhagwad Gita), need to appreciate as to what exactly constitutes an impurity which needs to be cleaned. Impurity is a conditioning which helplessly compels and prompts us to respond & act in a particular way. Ideal situation is obviously to respond with freedom & thoughtfully, however these so called impurities sideline our freedom & intellect and just make us automatons. Basically they take the drivers seat and we cannot live & act as per our new found wisdom. In fact we feel incapable to live as per our resolve. These conditionings are based on our past experiences alone, but the impressions brought about by those experiences seem to have taken

Yoga in Bhagwad Gita

so deep roots that our present freedom has been hijacked. The mind & our overall life just keeps on going on & on. Someone said that freedom is not merely in doing what we like, but also in not doing what we like. These conditionings are in the form of likes & dislikes, and we seem to have got stuck in few likes & dislikes. All our time & energy is spent in flowing in these channels, and this kind of living itself is taken as freedom.

Ego-centric Life is the Root

Basically living as per our likes & dislikes implies that we have discovered our comfort zone living in that is our fulfillment. However, when



Yoga in Bhagwad Gita

we see objectively then we realize that this not so. Such people are stuck and very rarely we see anything new in their life. Comfort zones are our self-created jails, and we shiver even at the thought of living otherwise. No new learning takes place in these cocoons. Our sources of joy are limited, and deep down our identity too is limited. The problem

Likes & dislikes are prompted by and also sustain our Jiva-bhava, the ego.

of likes & dislikes is basically in sustaining our limited identity. All likes & dislikes just bring about ego fulfillment. So we live as a limited egoistic person whose joys are also limited. Not a very cherishable situation. The truth is very different, we are basically not limited but limitless, we need not depend on few limited

Yoga in Bhagwad Gita

situations to be happy but experience bliss as ever present truth of our very existence, irrespective of any extraneous situation. Anything coming in the way of such a life of total freedom is an impurity. As the root cause is to take ourselves as a limited person, an ego, so the way to freedom is the capacity of self enquiry into our very individuality. Everything else is just about its satiation.

Samatva is the beginning of Negation

Freedom from likes is not by resorting to their dislikes, and vice versa freedom from dislikes is not about liking our dislikes, but by resorting to the Yoga as revealed in Gita. Bhagwan suggests that why not retain equipoise, openness & thoughtfulness in all the so called good & bad. Let any kind of situation come we should not jump to any conclusion that



Yoga in Bhagwad Gita

this is it, but keep learning & exploring - till all our limited identities fall. Remember our limitations are self-imposed and therefore need to be negated by our deeper perceptions & realizations alone. Yoga of Gita is basically that self-introspective quality & capacity. Living every moment fully awake, using all our available resources of mind, intellect, energy & faculties all the time, and this is what makes every moment memorable but deep learning also continuously takes place.

So Bhagwan says - Yogasthah kuru karmani. Respond to every situation in life while retaining such a mind.

Om Tat Sat.





DRISI DRI SHYA YUKTEKA

Swamini Samatananda

Shloka - 20



आरित भाति प्रियं नाम
सृपं चेत्यंशपंचकम्।
आद्यत्रयं ब्रह्मसृपं
जगद्गूपं ततो द्वयम्॥

Every entity has five characteristics, viz., existence, life, attractiveness, form and name. Of these, the first three belong to Brahman and the next two to the created Jagat.

DRIG DRISHYA VIVEKA



angati:

In the previous shlokas the Revered Acharya revealed ignorance and mis-apprehension as the cause of samsara. Misapprehension works at two levels, one lack of clarity between the Seer and the Seen, wherein the nature of Seer is superimposed upon the Seen and that of the Seen on the Seer. The second level of vipareet-gyana is at the objective level



Drig Drishya Viveka

that is aviveka between Brahman and the creations of Maya.

The aviveka between the Drishta and the Drishya is resolved by negating the dharma of Drishyam upon the Drishta and realizing the Drishta as 'Sakshi', pure Chaitanya. Now in this shloka the Acharya reveals to us the viveka or discrimination between Brahman and Sarg that is Maya's manifestations. Here one must understand that the redemption of samsara is only possible by deep heartfelt intellectual discrimination. Physical separation is never possible nor is it required. Freedom from identification with the drishya at the level of the body-mind and intellect and from the objective world is only possible at the level of enquiry and discrimination. So now in this shlo-



Drig Drishya Viveka

ka the Acharya brings about a viveka between Brahman and Sarg.

Asti Bhaati Priyam Roopam Naam chetyam-shapanchakam:

The Acharya says that each and everything in this universe has five components. Of these five components the first three are Factual, of the nature of Brahman and the latter two are Name and form which belong to the Creation. Let us understand these five components, and to make the understanding easier let us see from the gross to the Subtle. So, we will see in reverse order i.e. naam roopa onwards.

Naam: Everything has a name which is a very important component. A

Everything has a form, a name and its 'self-ef-
fulgent, blissful, existence' com-
ponent.

Drig Drishya Viveka

name makes identifying something very easy but a Name is a very big conditioning adjunct too.

When I say someone is a 'Doctor' it surely gives us an introduction of the speciality of a person but at the same time it also limits its identity. If we call someone a 'Doctor' then this name does not reveal that He is also a Father, a Husband, an Artist or a Singer. A name suggests this person is this much alone and nothing more. Every name superimposes a limitation on a person or object or even an experience.

This is the reason why we also have a



Drig Drishya Viveka

thousand names for God, because one name does not suffice to reveal the attributes and glories of the Lord. Thus, although a name plays a very important role in the world yet it is a limiting adjunct.

Roopam: The next component is Roopam that is a 'Form'. Name always belongs to a form. It reveals the one who adorns the name. Just as there is a limitation in a Name so also there is a limitation in 'Form' as well. A Form is an upadhi an adjunct. The limitation of a Form is that it is only present at one place and time. A Form has a beauty. It has a practical usage.

A Form alone gives us experiences. It can be a means for achieving a goal. But every form is born in one point of time, it undergoes the



Names & Forms are 'upadhis', limiting adjuncts. They basically define & also confine us

Drig Drishya Viveka

six modifications and one day it will end. Every Form reveals that there is a substratum on which it exists and that substratum existed even before the form came into existence and it will continue to exist even after a particular form is destroyed. This is the truth which Bhagwan reveals when he reveals the secrets of taking the Avatar. Ishvara existed even before He manifests as an Avatar and he out of His own free will adorns the form to fulfil a particular objective of Dharma and then casts off the form like a robe. Thus, He is not limited in time and space. This is the divinity of his birth. Similarly, an individual Jiva too was formless before but due to ignorance and misapprehension he is compelled to take one birth after another. When one understands the truth behind taking a form one awakens unto the limitless nature of the Self.



Drig Drishya Viveka

Asti: In the following three the Scriptures reveal the substantial components which gives time and space to all that exists in name and form. The Acharya says, 'Asti' is existence. Every name and form have an underlying Factor of existence. 'A form exists'. It is this power of existence that gives space to a form to exist. So, the important message here is to see that existence whenever we see a form. A table 'is', a computer 'is' a human body is. The 'isness' factor is existence. That which is blessed by 'Existence' first that alone is available for experience and usage. Thus, the goal is to identify this existence as we see any form. A form can be beautiful or ugly, it will come and go, it will undergo modification, but in order to remove the veil of ignorance it is only required to see the substratum of existence. Existence is all-pervasive. It is the fact of everything. Without it there can be no forms.

Drig Drishya Viveka

**Existence in all is
all-pervasive & limit-
less component .**

Now the interesting thing is that I can experience this state of existence, this state of being. I can experience 'I am.' I can experience the existence and I can also see the names and forms.

Im- portantly when I negate all other things which are objectifiable this state of pure existence reveals itself. When I associate my identity with pure existence then I am freed of all birth and death, of all modifications. Interestingly when I identify myself with 'Existence' alone the world exists in 'Me'. I become limitless but when I identify with names and forms then I exists in this mortal and changing world and I become limited in time and space. To discover this truth is discovering the realm of limitless existence.

Drig Drishya Viveka

Bhaati: Having said 'I exist' another dimension of truth is that 'I know I exist'. 'Bhaati' is the fact that I am self-revealing. I do not need the validation of someone else to reveal my existence. I can feel my existence. On the other hand, at the worldly level all objects are revealed with an external source of light. They are not self-revealing. But the 'Self' is not only self-revealing but it exists even when nothing else exists. In deep sleep state when there is no manifestation even then 'I exist' and I know I exist. This is the glory of the Self.

Priyam: The Self is of the nature of bliss. The state of being itself is blissful. It is an unconditional state of ananda. It is only when I identify myself with the body and mind and see myself as a limited entity that there arises a need to seek fulfilment from the world outside. A sense of limitation gives birth to desires and endless seeking.

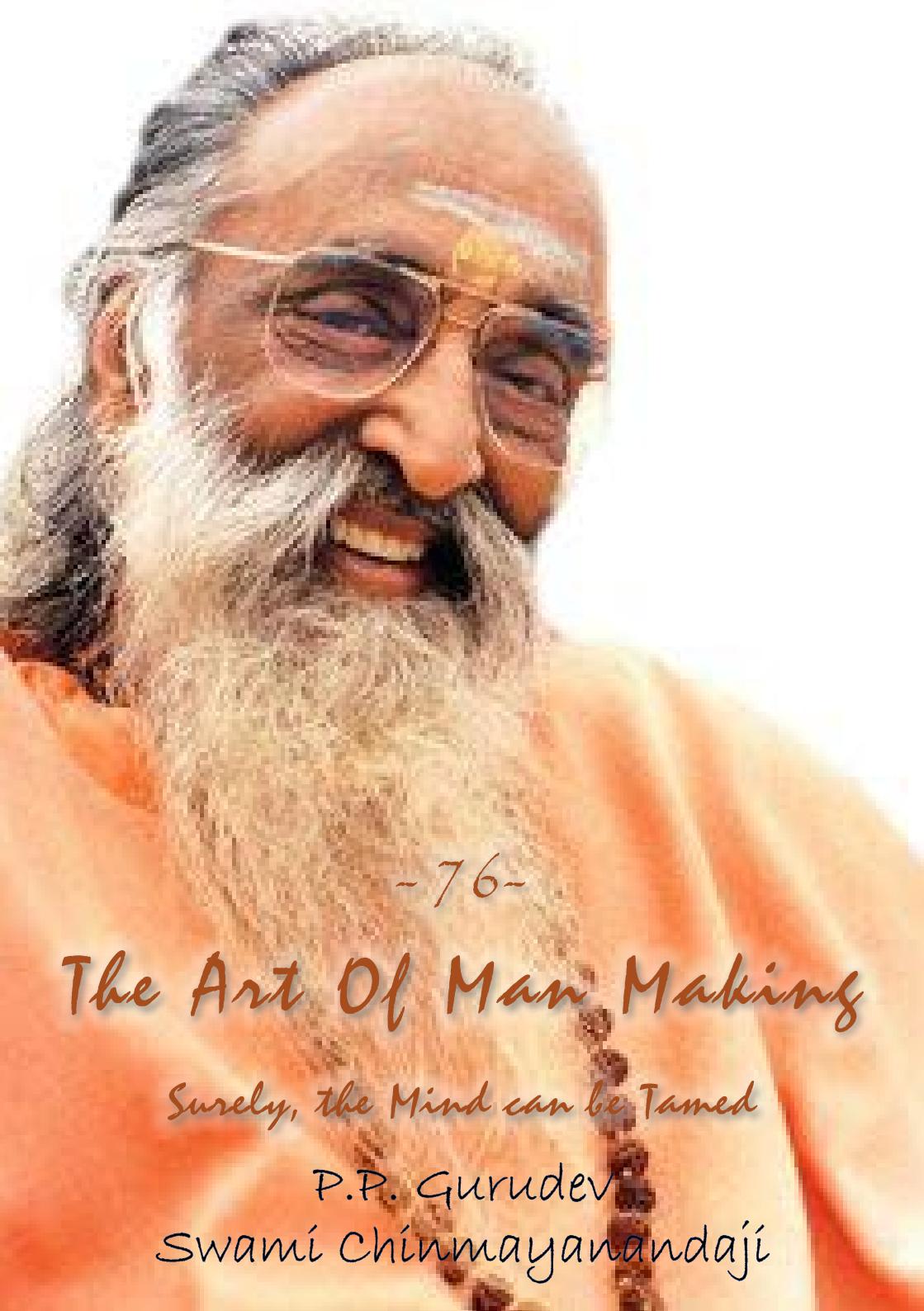
Drig Drishya Viveka

Moksha is nothing but freeing oneself from the sense of limitation and dependencies of the objective world and discovering the blissful nature of the Self. This is possible when we see the limitations of the objective world, the limitations of duality and negate it to discover the state of pure existence, pure consciousness which is of the nature of bliss. As long as we exist in a state of duality ananda will always be beyond the horizon. To awaken to the non-dual reality of the Self is liberation.

In this manner first there is 'Existence', that Existence is 'Self-Revealing' and then by dissolving all sense of duality Anand is revealed. Sat Is Asti, Chit is Bhaati and Priyatvam is due to Ananda. Everything is basically of this nature of Brahman.

Adya trayam brahm roopam jagadroopam tato dwayam: In this manner as per the shlo-





- 76 -

The Art Of Man Making

Surely, the Mind can be Tamed

P.P. Gurudev
Swami Chinmayanandaji

THE ART OF MAN MAKING

Arjuna, as a sceptic student, refuses to accept the Yoga of Meditation as a possibility because of the unsteady and wild nature of the human mind. This is a challenge to Krishna as a teacher. The imperfect, in their arrogant objectivity and intellectualism, will always question and challenge the scriptural masters. The student is to be handled carefully and lifted into greater understanding from where he himself must discover the answer to his queries.

Very tactfully thus, Krishna admits, No doubt, O mighty armed soldier, the mind is ever restless

The Art of Man Making

and is difficult to control. But through practice and renunciation, O son of Kunti, the mind can be tamed. First of all, the teacher accepts the stand of the student and says, "True, the mind is restless and difficult to control!"

Here he addresses Arjuna as the "mighty. The thrust in it could not have escaped Arjuna: that the conquest of the mind is a job for a heroic soldier in life and not for a cowardly weakling.

When thus the main proposition in an argument is suddenly accepted, at least temporarily, we whisk away the very platform from under the feet of the protestors! They seem to hang in the air, searching for some supporting base to stand upon. This is a subtle strategy in logical argumentation.

On the acceptance of the main objections, Ar-

Howsoever intractable,
always believe that the
Mind can definitely be
reined & befriended



The Art of Man Making

juna becomes a little calm and less preoccupied with his doubt. Next Krishna comes out with his offensive thrust: "But through practice and renunciation, O son of Kunti, the mind can be tamed".

Continuous practice of bringing the mind back to the point of contemplation whenever it wanders into its world of sense-objects is explained earlier as the "Yoga of practice". And this regular and sincere practice must be accompanied by the rejection and renunciation of the ego and egocentric desires.

Renunciation negatively helps in calming the mind, and so in the practice of meditation and positively pushes us onto the higher planes of consciousness. By these two processes, (I) by the practice of regular concentration and



The Art of Man Making



meditation and (2) by steadily renouncing and rejecting the ego and its vanities, the mind can be brought under restraint - it can be tamed, it can be governed properly.

We must carefully note here how Krishna addresses Arjuna in the first line of the verse as the "mighty-armed soldier"

"You are a hero, why be cowardly, afraid of the might of your subjective enemy?" Again, in the second line of the verse, he addresses Arjuna as "son of Kunti", indicating, "You are very dear to me, for you are the son of mother Kunti. I will not bluff you merely to win a point in an argument. Believe me, it is a fact that the mind can be totally restrained if practice and renunciation are pursued diligently for a length of time."

The Art of Man Making

Declares the Lord, Meditation (Yoga) is difficult to attain for one who is of uncontrolled self (ego), this is my opinion; but the self-controlled, striving correctly, does obtain it. One who has not eliminated the turbulent vasan-as in him, through of Karma Yoga, will find his mind uncontrolled and so will never gain the Yoga of meditation. On the other hand, one who has cultivated the power of self-withdrawal from the fascination of objects-emotions-thoughts, can and does obtain deeper meditations.

Meditation is
difficult for the
Rajasic, but
possible for
the Sattwic.

The supreme need for controlling the senses from their frenzied dash into the objects of ephemeral pleasures, for restraining the mind from its futile and ex-



The Art of Man Making

hausting roaming, for steering clear the intellect from its panting exhaustions with passions and desires, is clearly brought out here, until all the outer whirls of matter-equipment are controlled, until the body, mind and intellect are hushed and quietened, the leap into the transcendental, through meditation' is impossible. Herein lies the secret of all our failures in meditation. We have not the necessary patience to strive for, and diligently accomplish, all the pre-meditation adjustments within us. Hence the Lord pointedly says that for one who is self-controlled and "striving rightly" there is a way to be successful.

In these above two verses, Arjuna's logical argument that meditation is impossible and impractical, because man's mind is ever turbulent is fully answered and slickly checkmated!



The Art of Man Making

Arjuna's sharp intellect has caught up the chain of reasoning in Krishna's words, and the militant warrior seems satisfied. But a dynamic intellect never stops probing! As soon as an earlier doubt has been cleared, the student gets yet another set of doubts and he asks to clear them. We shall discuss a fresh doubt raised by Arjuna in our next talk.



Jivanmukta

Wandering In Himalayas

130

Approaching Kailas

Excerpts from the Travel Memoirs of

Param Poojya

Swami Tapovanji Maharaj

JIVANMUKTA

Mt. Kailas is about 40 miles northeast of Gyanima. Though the way up from Gyanima is a regular haunt of highwaymen, we were never harassed by them. At 7 a.m. on the third day we reached a village called Darchan. It stood in a valley quite close to Kailas. After just a day's journey we had been lucky enough to catch glimpses of the silver mountain. For people who approach from Thholingamatam, it is Kailas that first comes



Jivanmukta

into view; for people who travel by Almora, Lake Manasarowar is first to appear.

Twenty — seven miles to the north of Gyani-ma is a holy place called Teerthapuri, which is believed to be the place where the notorious Brahmasura was killed. However, we did not visit it.

Just as there is the Kumbha mela at Haridwar, at Prayag, and at other pilgrim centres in India, there is a similar fair at Kailas once in 12 years. The year in which we paid our visit to the Holy Mountain was the year of the fair.

We had heard about it at Badrinath.

The desire to participate in the festival was indeed one of the main inducements for deciding to visit Kailas that year. Because of the festival, several Tibetan Lamas and householders had flocked to the valley of Kailas. It was



Jivanmukta

their tents that we had seen even from a distance. We were told that the Minister of the Dalai Lama, ruler of Tibet, had been encamping there for several days for the fair. Many Lamas from distant Lhasa and Mongolia had come to Kailas that year.

But as there was no particular day fixed for the celebrations, pilgrims continued to come and go. They would have the darshan and circumambulation, stay two or three days, and depart. Thus there was no crowding on any particular day. Yet it was not as on the first occasion of my visit. Then the valley looked deserted and solitude reigned over the whole place. Now tents stood here and there accommodating a considerable number of people.

In my account of my first visit to Kailas, I have given various details regarding the holy

Jivanmukta

peak—that it is 23,000 feet in height and looks like a lovely tower 28 to 30 miles in circumference, that it is perpetually covered with snow and appears dazzling white in the sun, that it is the silver mountain famous in the Puranas as the abode of Lord Mahadeva (Siva), that it is altogether peerless in its Divine beauty—and so I will not indulge now in another long description.





STORY

Section

BONDAGE IS IMAGINARY

A washerman visited a village every day. He went to every house in the town, collected all the dirty clothes, loaded them up on his donkey, and set off to the river. After reaching the river, he gasped in horror. He had forgotten the rope at home. He panicked and looked in all directions for some help. Without his rope, he could not tie his donkey to a tree. If the donkey remained untied, it could walk away, and he would lose his livelihood. If he went back to

Bondage is imaginary

the village, he would not have enough time to return and wash the clothes. He would lose his day's work, which meant he could not earn money to feed the family.

He was sweating anxiously when a wise man walked up to him and asked him about his troubles. After listening to his story, the wise man smiled and offered the washerman a suggestion.

"Pretend to tie the donkey with a rope and go to the river. The donkey will graze and wait for you here." The washerman was astounded, but because he lacked other options, he tried it out. He took an imaginary rope, wound it around the donkey's neck, and pretended to tie it to a tree.



Bondage is imaginary

He walked a few steps and saw that the donkey had begun grazing. He walked all the way to the river, and the donkey had not moved. The washerman spent all day washing his clothes peacefully, dried the clothes, and loaded them back on the donkey. He pats the donkey and signals that they are ready to go, but the donkey does not move. The washerman is puzzled when the wise man appears and reminds the washerman to untie the donkey. The washerman opens the imaginary rope, and the donkey starts trotting off to the village.

This story illustrates the philosophy of Advaita by using superimposition(adyaropaha) and desuperimposition to explain the idea of consciousness and bliss. A donkey that is free all the time thinks that it's tied. Similarly, at a metaphysical level, we, the immortal beings, feel we are tied to this body, mind, intellect and the world created by Maya. The truth is that this bondage is

Bondage is imaginary

imaginary as the very existence of the jiva and jagat is imaginary. But because today it's existence is so true for us that it becomes a cause of sorrow and happiness. Our Scriptures and Sad-guru also out of compassion accept our imaginary bondage for a while and as though pretend to untie the imaginary rope of bondage which never existed thus awakening us into a state of liberation which already existed.

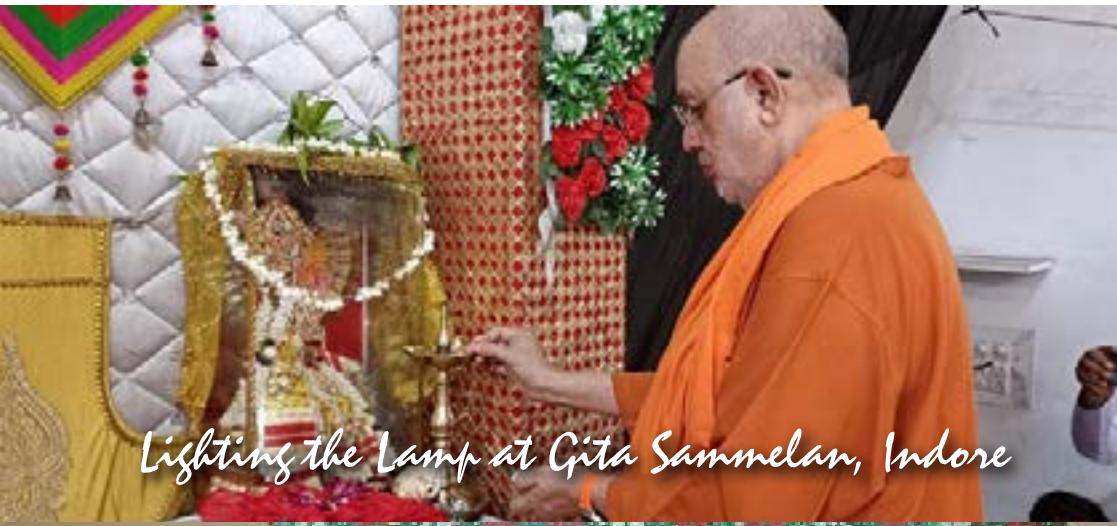




Mission & Ashram News

Bringing Love & Light
in the lives of all with the
Knowledge of Self

MISSION NEWS



Lighting the Lamp at Gita Sammelan, Indore



MISSION NEWS



MISSION NEWS



By Poorya Swamini Amitanandaji

at Ramkrishna Kendra, Maninagar

MISSION NEWS



Pravachan for the Yoga Group

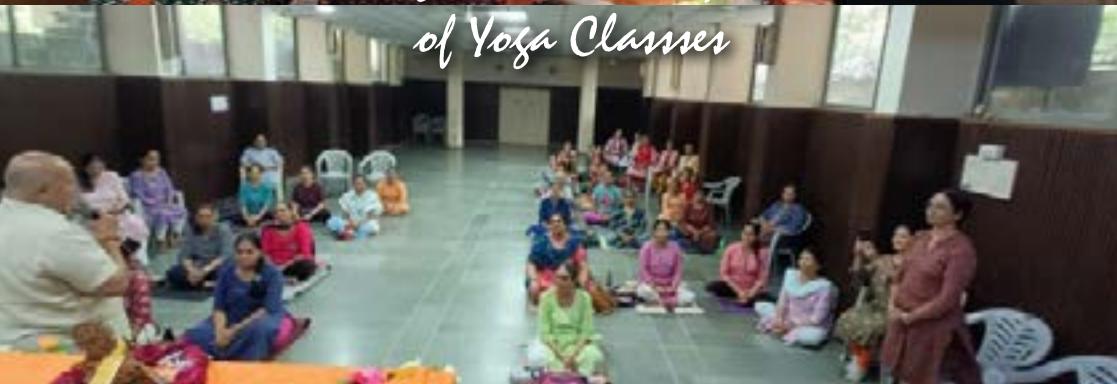


Implications of 'Yoga' in Gita

MISSION NEWS



*With Management, Faculty & Students
of Yoga Classes*



MISSION NEWS



Pravachan by P. Swamini Samatanandaji

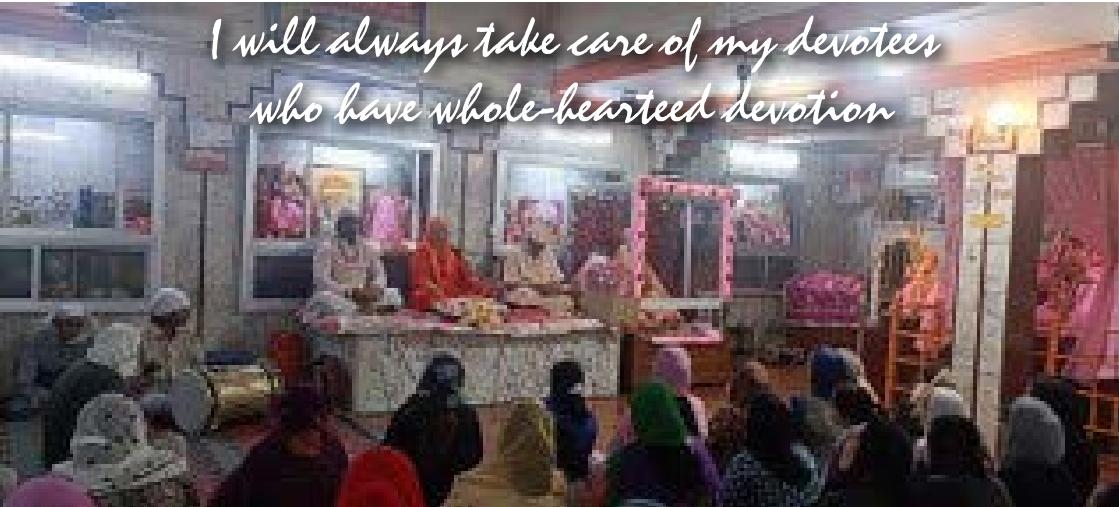


— @ Mohan Dham, Indore
on 'Ananshchintayanto Mam' Shloka



MISSION NEWS

*I will always take care of my devotees
who have whole-hearted devotion*



ASHRAM NEWS

*Bhiksha, Bhajan & Pravachan
at the residence of a devoted 'Puri' family*



ASHRAM NEWS



ASHRAM NEWS

Seeking the blessings of Sri Sadguru



ASHRAM NEWS



Inspiring Talk on Totakashtakam



ASHRAM NEWS



Visit to Kawadia Parvat



Adventurous Climb

ASHRAM NEWS

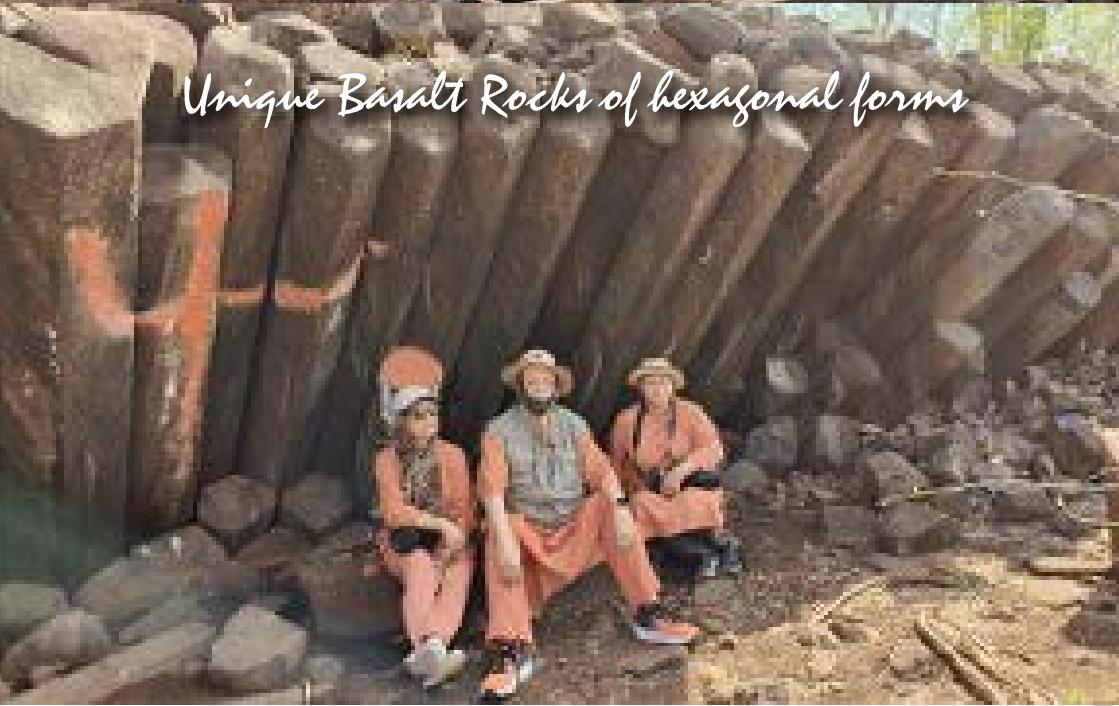
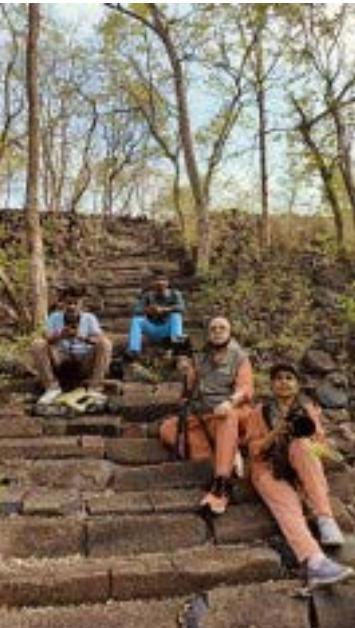


In the midst of deep Forest



Has unique hexagonal stones from volcanic eruptions millions of years back

ASHRAM NEWS



Unique Basalt Rocks of hexagonal forms

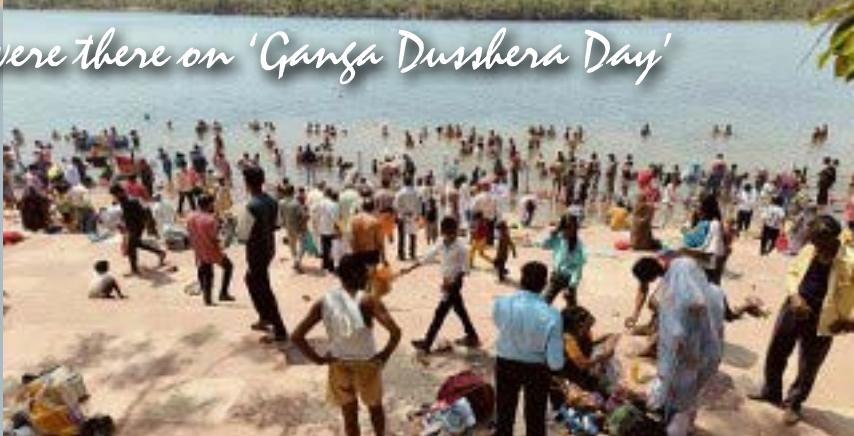
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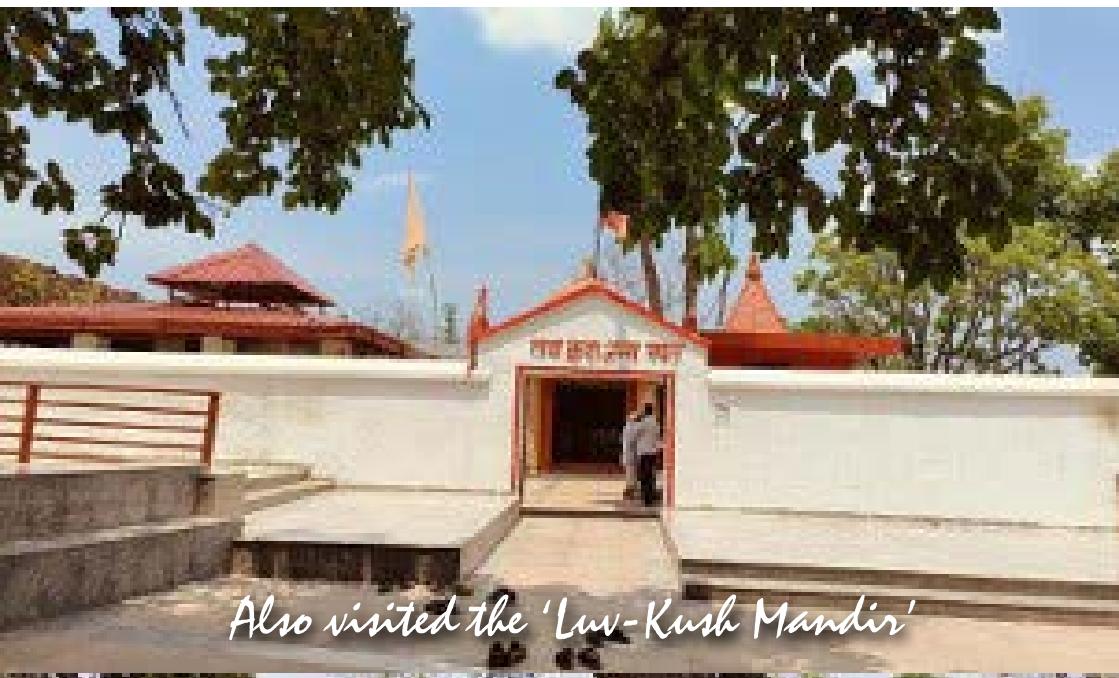
Narmada Ghat at 'Dharaji Teertha'



We were there on 'Ganga Dusshera Day'



ASHRAM NEWS



Also visited the 'Luv-Kush Mandir'



Picnic Lunch in the fields on our way back

Ashram & Mission Programs

Daily Class (Ch-2) of
 Bh Gita (Shankar Bhashya)
 @ Vedanta Ashram, Indore
 Poojya Guruji Swami Atmanandaji

Guru Poornima Celebration
 @ Vedanta Ashram, Indore
 On 21st July 2024

Online Gita Gyana Yagna
 By P. Swamini Samatanandaji
 on Gita Chapter 17
 3rd to 7th July (7.30-8.30 AM)
 on Google Meet

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Gita Gyana Yagna, Jalgaon

3rd to 7th July 2024

By P. Swamini Poormananda &
P. Swamini Samatananda

श्री कृष्ण जन्माष्टमी शिविर

२१ से २६ अगस्त २०२४
(२६ द्वंद्व - जन्माष्टमी पर्व)

कान्तिक आहंक
कान्तिक भिंत्ताव
कान्तिक विचार

स्त्री वेदान्ती शिविर

Celebrate
Janmashtami Festival with
Knowledge & Lots of Fun
WITH

पूर्ज्य द्वामी ज्ञानामानद

Assisted by

द्वामी अमिताभद्वामी
द्वामी रमेशद्वामी, द्वामी पूर्विकद्वामी



एह द्वंद्वीय आवातीय रिविट

विषयः

गीता अध्यायः ३
(कर्मयोग)

(The Art of Connectivity
with God,
in & thru every Action)

गीता प्रवचन,

ध्यान, श्लोकपाठ

पूजा-अभिषेक,

भजन, प्रस्तुत्तर

स्थान : वैदान्त आश्रम
सुदामा नगर, इंदौर

INTERNET NEWS

Talks on (by P. Guruji):

Video Pravachans on YouTube Channel

(👉 Click here)

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